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WEEKLY REVIEW.

—THE dying German Emperor, surrounded by his sorrowing subjects, and the Czar of Russia surrounded night and day with troops to protect him from his own people, present to the world a contrast most marked. —The *Northwest Christian Advocate* says :—

"As in all tyrannies, Russia is ruled by officials who are cruel, purchasable, and politically debased. We wish all could read those thrilling books, "Underground Russia" and "Russia Under the Tsars," by Stepniak, and printed by the Scribners. For political despotism, for cruelty, for cowardly suspicion, for pitiless war on human opinion, for persecution of men, women, and children, that Russian absolutism is in advance of anything in all the history of mankind known to us. That scholarly men, ardent youth, and cultured and beautiful young women should devote themselves to deadly battle with the monster is a credit to the spirit of the Russian people. It is not permitted by a half-dozen considerations to say that a czar deserves violent death by dynamite, but nobody can read the history without saying that such a terrorism is at least a philosophic sequence. That the movement is not born of hate and ignorance is proven by the facts that men of gentle birth are nihilists and that relatives of the czar have been implicated in rebellion. No one is safe in that country. The official who serves by the side of the emperor to-day may be denounced to-morrow and sent into a probation for years, utterly without investigation, and so beset by spies that his very devotions are translated into disloyal intent. The executions, the Siberian exile, the detention in prisons whose well-known horrors lead men to prefer Siberia as a relative luxury, all go to make a social Tartarus that may well lead men to wonder how God can permit such outrage against His creatures . . . The story is dreadful, dreadful, dreadful! As Mr. Kennan says in some current articles in the *Century* magazine, a contemplation of the czar's treatment of his subjects may explain to him why he must be guarded by 20,000 soldiers whenever he makes the trip from St. Petersburg to Moscow. He is hated, besieged, attacked, and denounced by every Russian who is not devoted to him through personal interest. The ruler of Germany is the idol of his people. The ruler of Russia is in danger of instant death at the hands of the very men who guard his bed, or prepare and serve his food. Little wonder that the empress does not sleep, and is in a constant fever of fear lest the fatal blow may fall at any moment."

—THIS will be wholesome reading for native agitators who are longing to see Russia "extend her power in the East." Power is hardly the right word. Despotism would suit far better. A despotism so cruel, so conscienceless must, be overthrown. *They that take the sword shall perish by the sword.* France learned that. She had to read it in the light of the flames of her costliest palaces. Will Russia learn in time? We fear not. Surely no Eastern people ought to desire to exchange Britain's rule, with all its shortcomings, for the unnameable horrors of Russian tyranny.

—DOES loyalty to Government require acquiescence in all Governmental measures? One would think so, to hear the abuse that is heaped upon those who are seeking legislation favourable to righteousness. But what does history say? Were the champions of the abolition of slavery disloyal? Were the advocates of the Repeal of the Corn Laws disloyal? Were those disloyal who wrung the *Magna Charta* from an unwilling and deceitful monarch? Is it not, rather, the most disinterested loyalty that seeks the elimination of evil legislation from the statute books of a nation, and the enactment of such laws as will perpetuate its existence and power?

—A STIRRING appeal to the Christian public has been issued by the twenty-two hundred student volunteers for Foreign Missions in America. The responsibilities of the Church, in the presence of this host of consecrated volunteers can hardly be overestimated. We believe that the same Spirit who has called them, will provide money to send them forth. The conversion of the nations waits on the benevolence of the Church. Doors are opened everywhere. Shall we enter?

—IT is to be hoped that all may sufficiently feel the need, not so much of more missionaries, but of more Christ-like missionaries. The world will never be won until they see Christ in those who preach Christ. We must live Christ. His terms are "follow me;" and the heathen world justly has but sneers for those who profess to follow Christ, while filling easy posts, on fat salaries, and living as luxuriously as the ungodly about them. Oh for real "following Christ!" He is grieved. His spirit is quenched. His kingdom is delayed by our levity, idleness, and worldliness.

—WE note the following in the *Christian* :—

"A large meeting was held at Tokio on February 23, to celebrate the completion of the translation of the Bible into the Japanese language. Dr. Hepburn, a medical missionary, took the chair, and gave an interesting account of the history and progress of the work, which commenced in 1872. A comparatively large number of translators have been employed, but it is stated that the translation is remarkably uniform, the same native assistants having been engaged upon both the Old and the New Testaments. Dr. Hepburn said that agreement and simplicity in the style quite equal to that of the English Revised Version had been attained; and, in concluding his address, presented the translation to the Japanese nation in the name of his brethren, "the Protestant missionaries of Japan, and of the whole Church of Christ in America and England" The future of Japan will depend to a great extent upon the use which she makes of the treasure now committed to her charge and keeping."

IT takes but a short time to read this notice, but think of the wearisome toil necessary for the completion of such a task! All honour to the faithful men who have thus enabled the Japanese to read, "in their own tongue, the wonderful works of God."

—A CORRESPONDENT of the *Rock* sends the following card to the Editor. The card was found near the *confessional* in a Church of England. It hardly squares with the word of the inspired Apostle . . . . "there is one mediator between God and man" :—

Server.—I confess to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you my Father, that I have sinned exceedingly in thought, word, and deed. Through my fault, through my own fault, through my own grievous fault. Therefore I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and you my Father, to pray the Lord our God for me.

Priest.—May the Almighty, &c.
Server.—Amen.
Priest.—May, the &c.
Server.—Amen.
Priest.—Wilt thou not turn again, oh Lord, and quicken us?
Server—And Thy people shall rejoice in Thee.
Priest.—Show us, oh Lord, Thy mercy.
Server.—And grant us Thy salvation.
Priest.—Oh Lord, hear our prayer.
Server.—And let our cry come unto Thee.
Priest.—The Lord be with you.
Server.—And with thy spirit.

—THOSE who are fond of calling temperance reformers fanatics, fools, lunatics, and other hard names, may profitably ponder this statement found in the *Christian* :—

"The National Drink Bill of the United Kingdom for last year shows a lamentable increase of considerably over two milions, as compared with that of the previous twelve months. Altogether, last year the sum of close upon one hundred and twenty-five millions was spent in drink during the year, the average expenditure per head for the whole of the population being more than £5. These figures are particularly saddening, when it is remembered what efforts are being made to spread temperance throughout the British islands. No wonder that there is poverty in the land, or that the distilling and brewing interests are so disastrously potent in our legislation."

—AND when it is remembered that one-half of all police forces, seven-eighths of all almshouses, three-fourths of all prisons, and one-third of all judicial proceedings are made necessary by this traffic, then the whole expense of the liquor traffic becomes more nearly £500,000,000. It is perfectly safe to say that for every pound England gains from liquor revenues, she pays out more than a pound to control or mitigate the evils caused by the traffic in liquors. Ruinous morally, it is doubly ruinous finan-

cially. And yet it is fostered. The same seal of authority is stamped upon the license of the brewer, distiller, and publican, as upon the commission of the Rector and the Chaplain. Money and appetite and custom are the great barriers behind which it is fortified.

—The idolatrous, materialistic conception of the sacrament of the Lord's Supper is prominent in Canon Body's recent sermon at Knightsbridge. It is only a step from his position to High mass, adoration of the host, and all the rest. Study the following paragraph of that sermon :—

"What we are taught is that through the mystery of the Holy Eucharist we go forth into life bearing within us in deep mystery our own indwelling Lord, "Abide in Me, and I in you." Yes; thus the blessed Sacrament is indeed reserved. It is reserved on the pure altar of the regenerate heart, that there for ever His Sacred Presence may be recognised, and He Himself adored."

—The iniquity of the slave-trade was tolerable compared with that of the liquor traffic. Read the following from the *Western Christian Advocate* :—

"The first steamer which ever sailed direct from Boston to Africa cleared a week or two ago. It was called the *Nithsdale*, and carried one hundred thousand gallons of rum, the product of a Cambridgeport distillery. What must enlightened Africans think of the Christianity of a nation that would tolerate such an outrage? What must be the American public opinion that suffers such practices almost under the shadow of Harvard College, and within sight of the spires of more than one hundred churches?"

—The lecture by the Rev. J. E. Abbott, at Kalbadevie, on last Saturday evening, was well attended. His plain and well-put statements of the true province of *Reason* in religion cannot fail to do good.

—The *Free Church of Scotland Monthly* has this sensible comment upon the discussion raised by Mr. Spurgeon's recent action :—

"The controversy which rages around Mr. Spurgeon has inevitably raised again the question of the necessity of creeds; and some English preachers have been claiming as a sort of natural right the privilege of freely professing their own private opinions to their congregations, whatever these opinions may happen on any particular Sabbath morning to be. Such uncontrolled freedom is not likely to be conceded by the pew to the pulpit until the pulpit proves itself to possess supernatural inspiration. In the meantime, the people who come with their children, not to a lecture-hall to debate, but to church for worship, will want to be protected against possible eccentricities. At the same time, it is allowed that creeds may be too narrow; and under cover of this admission there is a risk of the surrender, in certain cases, of some of the fundamentals. In view of that risk, we have peculiar satisfaction in quoting a sentence from a letter recently written by Mr. Guinness Rogers. Mr. Rogers, it is well known, is one of the ablest of our English Nonconformists, and as a political dissenter his tendencies are not to strictness. Nevertheless, here is how he speaks :—'Devoted Congregationalist as I am, if I thought that it left the doctrines of the divinity and atonement of the Lord Jesus Christ, man's universal need of redemption and regeneration, and the renewing of the Holy Spirit, open questions in its churches, I must seek my religious home in some other community.'"

—The moral ruin being wrought among the Africans by rum, sent from Christian countries, is appalling. The *Christian* says :—

"The World's Women's Temperance Union has just issued a petition addressed to the different Governments of the world, praying for the deliverance of the Free State of Congo from the floods of liquor of the vilest kind, that are being poured into this helpless country by the civilised nations of the world. Every Christian heart ought to be stirred to its depths by the awful fact that wherever a Christian missionary goes he opens the way for Christian civilisation so-called, to force its vices on the nations it invades; and, that with every Bible carried to the heathen, thousands, nay, millions of gallons of rum are sent along for company. It is earnestly to be hoped that this petition will be signed by every Christian man and woman in England."

—Of course every traveller must publish a book. He stays in a country a month, gets one-sided, superficial views of everything, and then writes himself down as possessed of a stupidity only surpassed by long-eared quadrupeds, by putting these crude impressions in a book. The *Rock* says this is the trouble with Mr. W. S. Caine, M. P., in his report of mission work in Singapore.

"It appears from a letter in the *Times* that he arrived at Singapore at noon on November 27th, and left on the afternoon of the following day. Yet, having spent little over twenty-four hours in the place, he feels himself sufficiently informed on the subject to write a very severe criticism on the work of the missionaries. The assurance of this gentleman appears to have been only equalled by his ignorance, for his statements are so terribly inaccurate that a lay resident, a Winchester man, who has been at Singapore nearly a quarter of a century, writes a long *exposé* in the *Times* of Mr. Caine's blunders as regards the Church of England, Nonconformist, and Roman Catholic missions. Altogether, this Parliamentary "globe-trotter" does not shine as an authority on the work of foreign missions."

—Civil liberty and the tenets of Rome are at hopeless variance. One of our exchanges brings this letter, written by a Roman Catholic to Mr. Mark Knowles :—

"If the Pope told me *ex cathedra* to kill anyone, I should do so as Abraham did, for God speaks by the Pope. . . . The priest is all in all to us; no forgiveness of sins without the priest; no sacrifice without the Mass; no communion with Christ without the Eucharist; no Holy Ghost without confirmation; no good death without extreme unction; no hope for purgatory but in the indulgences; no grace but in the sacraments and sacramentals of the Church, such as holy water, &c."

—Another exchange says incidentally :

"The Germans, who are a very musical people, find it necessary to prohibit after a certain hour at night all music that disturbs the sleep of others."

We wish the action of Germany in this matter might be copied by the Government of India. The harrowing, discordant music that knows no stop night nor day for a week, at weddings and feasts in India, is really a public nuisance. The irony of authority is seldom more conspicuous than in action against Salvation Army drums, while these rasping, nerve-shattering bands are left unmolested. Neutrality is singularly construed.

—Emperor Frederick is slowly but surely dying. He may linger for months, but death is inevitable. What political changes may follow his decease cannot be foreseen. The Crown-Prince, only in his thirtieth year, has crushing burdens in store for him. Those who pray "for kings and all in authority" will do well to ask Divine guidance for this inexperienced young man, who is destined to play an important part in coming history.

—*Culture* indulges in some very sweeping statements against Christianity, and asks some primary school questions on Biblical Introduction in its last issue. In another column will be found an excellent reply to the general statements. The Rev. Mr. Bell will take up the answer to the six questions next week. It is tiresome to have to go over the A B C's of our faith so often. If *Culture* is not aware that the most learned skeptics have utterly failed to disprove or even cloud those things brought into question by its interrogatories, it would do well to read up a little. As our esteemed contemporary, the *Dnyanodaya*, forcibly says:—

"We cannot but advise our contemporary to give more diligence to the study of facts, before entering on a subject apparently so new to it. If there is any thing that Christian scholars and thinkers have never feared, it is *truth*. To bring facts to light out of ancient history, of science, of Biblical archæology, and of every thing that could throw light on the Bible, has been the *delight* of Christian scholars; and in the face of this to give the impression that their aim, like that of cowards, is to cover up, explain away, and hide the facts, is as gross a slander as could be invented, and we trust our contemporary will have the honour to make that apology which all have a right to expect."

—The publication of Mr. Dyer's letter in our last week's issue has caused much comment, and not a little criticism. We expected this. The facts in it are awfully true. They cannot be gainsaid. Proof of this (if proof were needed) is coming to light constantly. The following letter, in the *Christian*, written by an army officer of high rank, speaks for itself :—

"In 1873 I was Lieut.-Colonel and Wing Commander of a native regiment in the Madras Presidency, and in a station garrisoned by European infantry, artillery, native infantry, and cavalry. One morning I received a demi-official note from the medical officer of the regiment, informing me that a private of the wing had that morning been admitted, suffering by disease caused by immorality, and requesting me, in urgent language, to take immediate measures to have the offending woman hunted up and arrested. This was something new to me; I had only just joined the regiment from long leave, but I wrote to the medical officer to the effect that he must have made a mistake, that I was not a police inspector, and that the duty he wished me to undertake was not one that should be undertaken by a colonel in the army. He sent me back an apologetic note, pointing out that, by a certain new enactment, wing officers (commanders) were enjoined to give the medical officer any assistance in these matters. I called for the document, and was astonished to find that the medical officer was correct. I have no remembrance of the exact wording of the regulation, but I remember its purport, and my surprise and disgust thereat; but I wrote to the medical officer, stating that I should decline in any way to act as police officer to attempt to secure healthy vice for the privates of the regiment. There that matter ended.

A few years after I found myself in another station with European troops, but now I was commanding the regiment, and *ex officio* was a member of the cantonment committee, consisting of commanding officers, presided over by the General commanding; and here my eyes

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were again further opened to perceive the atrocities of the licensed prostitution laws. Several cases came up, where it was proved that most respectable women had been seized and sent up for examination (which was carried out) on false charges of having communicated disease; the said charge having been made because the said woman or women refused to submit herself or themselves to the sensual lust of the accuser; and in no case do I remember a woman getting any redress, or punishment being meted out to the dastardly false accuser. How can such laws be otherwise than brutalising?

Mr. Dyer's general statements can be verified by anyone who has taken the trouble to enquire into the matter, and who is not afraid to open his lips.

It is impossible to conceive a more infernal and hellish state of things than is existing, brought into being by these vile enactments of the Government of India. If the native spirit has not long ago revolted against the brutal tyranny, it is due to the "long-suffering and patience" of the natives, governed by the restraining hand of God. But "his Spirit will not always strive with man," and the day will come, and perhaps is not far distant, when, as in the days of Noah, the judgment will come, and that suddenly. Surely our state is that fully described in the book of the Prophet Jeremiah, chap. v.: "Shall I not visit for these things saith the Lord: and shall not my soul be avenged on such a nation as this?"

Silence in the presence of these infernal laws is compromise with sin, and treason against God. We must speak. It must be forced upon public attention, until an indignant public shall force Parliament to act.

—The sudden death of Lieut. Falkiner, R. A., and Dr. Prendergast which occurred in Poona on Friday last, gave a shock to the whole community. They were in a sail-boat on the *Moola Mota* river, when a sudden gust of wind upset their boat and both were drowned. Their bodies were found on Saturday morning within six feet from shore.

—We are favored with a copy of the *Tribune* from Lahore, in which we find an excellent temperance sermon by Rev. E. S. Busby at the Y. M. C. A. Hall, Lahore. It is a stern arraignment of the use of alcoholic drinks.

—We are requested to state that the Bombay Tract and Book Society has a number of copies of the *Christian* containing the portrait of the late Rev. George Bowen, and a short sketch of his life. They may be had at the Depôt for one anna per copy. Two annas by post.

NOTICES OF BOOKS, REPORTS, ETC.

We have received two very valuable tracts for educated natives, and for all seekers after Christ, entitled "Why should I be Baptized?" and "Why should I join a Church." Both are written by Dr. F. L. McCoy, Editor of the *Indian Witness*. They may be had of the M. E. Publishing House, 6, Waterloo Street, Calcutta.

The *Missionary Herald*, for April, has reached our table full of good things. We rejoice with the Board of Missions publishing the *Herald*, that the funds are in such a healthy and prosperous condition. Also for the wide doors before them we quote:—

"For the month of February the receipts from legacies were $17,000 in advance of the corresponding month, in 1887, while the donations advanced $1,000. For the first six months of the financial year the total receipts were about $78,000 in advance of those of the preceding year for the corresponding period, of which amount about $30,000 was from donations and $48,000 from legacies. This amount has already been appropriated to meet the urgent requests of our growing missions; and requests, almost equally urgent, for not less than $25,000 more are waiting for special additional donations in order that they may be granted by the Committee."

EDITORIAL NOTICE.

Address all correspondence, which must in every case be authenticated, to The Editor, Grant Road, Bombay. *Exchanges will please note this address.*

Business communications to be sent to The Manager, Bombay Guardian, Two Tanks, Bombay.

The Bombay Guardian.

SATURDAY, APRIL 28, 1888.

REVIVALS.*

There is not a little confusion in the minds of many good people on the subject of revivals. With many, indeed with most people, a revival is understood to be a religious movement which results in the conversion of a large number of sinners, or at least in a large number of persons not confessedly Christians making the public Christian confession. Any religious movement that shows such results is called a revival. If a series of religious meetings is held, whether under the lead of pastor or evangelist, and numbers of conversions are not reported, the "revival" is said to have failed. If, on the other hand, many converts are reported, the "revival" is set down as having been a great success.

With others, a revival is understood to be a religious movement, primarily among Christian people themselves; in which those who are called by the name of the Lord are stirred to a deeper Christian experience and a more active and intense Christian life; to a profounder conviction of the reality of the unseen and spiritual things of the universe, and their relation to them. In such a revival, Christian men and women are brought together for prayer and spiritual communion with each other and with God; attachment to the things of this world is weakened, and desire for spiritual possessions is awakened; the kingdom of God and his righteousness is sought as being of first importance, and temporal things are looked after as matters of secondary importance. Not that such a revival of religion makes men and women careless or negligent of their earthly business, responsibilities, and relations, but that these are regarded as being subordinate, and as a part of their service to God. The pursuit of worldly things is not an end but a means; not an object of final desire but as belonging to a temporary and passing life. In such a revival men are led to look not alone upon their own things but upon the things and rights of others. A merchant thus revived regards his customer not so much as a man out of whom he can make some money as a fellow-being with a spiritual destiny before him such as he himself has, as one bound to him in ties described and conditioned upon a common relation to God and Christ. This leads to righteousness in trade, courteousness and kindness in personal intercourse, and a due regard for the spiritual welfare of one's neighbour. In a word, such a revival brings the new life in Christ Jesus to the front in every relation of life, and must, in the end, by such a testimony to the reality of the Christian life, have a powerful effect on the minds of those who are not disciples of Jesus, and compel them to think seriously of that revelation which is the inspiration of such a life. This testimony, in connection with the preaching of the gospel, must in the end lead to the conversion of many men to God. It fulfils the injunction of Christ which bids his disciples let their light so shine before men that others seeing their good works may glorify God. Such a revival is the most powerful testimony to the truth of the gospel; whereas a religious movement which only leads to professions of religion, based upon conversion more or less thorough and intelligent, but which does not touch and move the already existing Christian community to higher life and a more genuine and practical righteousness, must be of slight permanent value either to the converts or to the Church as a whole.

Converts who are brought into fellowship with a church whose life is not after a high spiritual standard will never rise to a higher level than that which they see. They natural take their ideal from the Christians with whom they associate, and who are in the way before them, rather than from the Bible teaching; since it seems but reasonable that the Bible doctrine has its best interpretation in the experimental results which follow from its teaching. Paul put the matter thus: "By manifestations of the truth we commend ourselves to every man's conscience in the sight of God;" which is only another way of saying: "We ourselves are an experimental demonstration of the gospel we preach. By what the gospel has done for us, which every man may see and judge of for himself, we recommend the gospel to others."

This is the kind of revival that is most sorely needed in all our Churches and throughout our land to-day. It would be far better that the Church as it now exists should be brought to such a standard of experimental and practical religion as is indicated above, than that ten thousand or a hundred thousand souls should be "converted" to the hope of "going to heaven when they die." We do not underrate the importance of making converts to Christ, if by that it is understood that sinners are converted to the life of Christ, as well as to the hope of a blessed immortality conditioned upon faith in the efficacy of the redemptive work of the Son of God. But if conversion is not understood to include a deep purpose of "being transformed by the renewing of the mind" to the very image of Jesus Christ, as being the highest expression of godliness of which we have any knowledge; if it does not mean that men are turned from their "idols to serve the living God;" if it does not mean practical righteousness and manifested holiness; if it does not mean a heavenly life on the earth,—then it

* From the *New York Independent*.

were better that conversions be postponed until the life of the Church is so deepened and developed that we may give answer to the question, "What is it to be a Christian?" by pointing to the disciples of Christ already among us, as well as by referring them to the words of the Bible.

Every revival of religion recorded in the Bible seems to have been a revival of personal righteousness among God's own people. No amount of outward prosperity, no increase of numbers, no new and attractive forms of worship can possibly make up for or take the place of the faithful conformity to the whole will of God on the part of those who are called by his name. The sooner that ministers and Churches recognize this fundamental truth and necessity, and bend all their energies toward the bringing about of such a revival, the better it will be for the Church as such, and the speedier shall we all reach the desired end of seeing ungodly and sceptical unbelievers brought under the power of the gospel.

VENGEANCE IS MINE.*

"VENGEANCE is mine, saith the Lord; I will repay." "To me belongeth vengeance." By vengeance is here meant retribution, and especially retribution for the injustice suffered by God's people. The Christian is not to attempt to redress his own wrongs: to do so would be to arrogate to himself the functions of God. He is required to have faith in God as one who takes knowledge of the injustice, whose laws have been violated by it, who sitteth upon the theone of judgment, who will in due time, in the best time and the best way, render unto the transgressor the proper award of his deed. To cherish a desire for retaliation, to put forth your own power in an attempt to punish the man is a manifestation of unbelief most displeasing to God. For surely if you believed that God would certainly put forth His power to punish him, you would not think of rushing in with your poor chastisement.

Let us say that a servant of the Lord, in the discharge of the work given him to do by the Master, meets with contumely and insult, with harsh denunciatory words or with blows. What folly it would be in him to attempt to chastise or humble the offender! It would be taking the case out of the hands of God, in direct violation of the command of God. God would let him fight his own battle, and the probability is that he would be worsted. For, as regards mere brute force, or that which comes from the sympathy of numbers, a bad man, or the advocate of a bad cause, may be on as good a footing as a good man, or the advocate of a good cause. If it be a question of my power and my enemy's power, he may have the advantage, whatever the superiority of my cause. 'But the Lord is the strength of my heart;' and it is only in him that I have superiority. The servant of the Lord will meet with opposition because he is such; but alas for him, if he take to carnal weapons for his defence. Vengeance is mine, saith the Lord; it belongs to me to take an account from your opponent for what he has done. The believer can ordinarily see this when the injury is great or studied; but faith should triumph even when the injury is slight, when it is in the form of abuse or insult. How beautiful and touching the condescension of God, saying, It is for me to adjudicate in this matter; I appreciate perfectly what is done to you: you need not fear that I will make too light of the offence; the dust of your shoes shall witness against your adversaries.

We have nothing to do here with any right the state may have to punish infraction of its laws. The welfare of the community may demand that a law-breaker be punished, even though the party injured may have no feeling of resentment. We speak of a case where a Christian *may* neglect to vindicate himself. "Recompense to no man evil for evil; as much as lieth in you live peaceably with all; avenge not yourself but rather give place unto wrath; vengeance is mine, I will repay."—Rom. xii. 17-19.

A man has injured you or offended you. He does not respect you and he has put his disrespect into some overt form. Now what is the satisfaction you want? The first impulse is to retaliate in his own coin; exhibit your want of respect to him, in words or in acts; put forth your power so that he may fear you. Should you succeed in this, would he respect you? Far from it. You show him the same ugliness he has shown you; by making yourself unlovely in his sight, you only confirm him in his previous disrespect. Your manifestation of power does not mend matters in the least; there is no justification in power; power does not show that a man has the right on his side. The argument of the fist is only worthy of pugilists. So far from setting yourself right with him in this way, you only embitter his mind against you. You say you want to make him repent. But the essence of repentance is self-condemnation; and you can never bring the man to condemn himself for his disrespect towards you, by mere chastisement. Seeing you have power he may cease from molesting you, but his heart is unchanged towards you; and ordinarily the power you put forth only stimulates him to cope with you. It is another kind of redress that you want. Think about it and you will see that the only amends he can truly make you is to think kindly of you and desire your welfare. Under the influence of this feeling, he will strongly condemn himself for his conduct towards you, in other words, he will have true repentance.

Anger shuts all this from a man's view. It fills him with a desire to harm him from whom he received the harm; and if unable to do it, it leads him to pray to God to make the man suffer. (We are not speaking of a case where our foes are the foes of society and of the State; nor do we deny that there are cases where it is right to offer such prayer. Not in anger however, nor from any selfish motive.) Under the influence of this anger the mind finds pleasure in thinking of possible reverses and humiliations under the influence of which the offender will be made to smart and see his folly. But this anger is just dispossessing us of the true way of getting satisfaction. What the man wants is to get rid of his unloving spirit, that he may know true repentance, and no conceivable way will at all bring this result about, except to have the love of God revealed to him. This is the only really satisfactory retribution. And when any body insults or attacks or harms us, we shall do well immediately to make him the subject of earnest prayer that the love of God may be revealed unto him. He that said, "Vengeance is mine," allowed his enemies to crucify his Son, the express image of his Person; and on the cross his Son prayed for his enemies; and on the Day of Pentecost this prayer was answered. The men who had joined in the cry, Crucify him were pricked in their hearts when the love of this divine Saviour was offered them, and gladly forsook all to be his devoted followers for life.

To this day, the world is still carried away by this false and foolish idea of retribution. Vengeance is mine, says the injured man; he takes it out of the hands of God, trusting far more to his own power to right himself. But what is the result? the more he hurts his enemy, the more he embitters him, and thus he simply aggravates the original evil, the want of kindly feeling. Avenge thyself, is the law of the god of this world; and after 6000 years of obedience to this law the world still clings to it, notwithstanding the everlasting failure of this law to improve matters.

* Reprinted from the *Guardian* of August 4th, 1877.

THE BRAHMO CRITIC ANSWERED.

I.

A WRITER in the current number of *Culture* has lately thrown down a challenge to the believer in Christianity. Having been met, as he avows, with the charge that "the faith of Theism is seriously wanting in definiteness and consistency," he tries to elude it by an attempt to show that these very defects of his faith are outstanding features of the Christian religion. If the statements he makes are true, there is something to be said for his case. Here are a couple of sentences: "In the face of the entire history of Christianity, in the face of the hundreds of eminent men who at one time were Christians, but now have ceased to believe in the peculiar dogmas of Christianity, we are given assertions and re-assertions about the permanent character of Christianity." Again: "Consequently there have been thousands of sincere Christians whose reason has at last rebelled against the oppression of dogmatic Christianity and renounced its allegiance to the dogmata of their faith."

What are the facts by which these sweeping assertions are proved? The only answer the writer gives is a quotation from an English paper, as follows: "The 'Non-conformist' reports a sermon preached in Birmingham by Rev. Dr. Dale, who has recently returned from Australia, on the Down-Grade controversy, in which that well-known Non-conformist divine intimated that many congregational ministers, himself among them, have *ceased to believe in the doctrine of eternal punishment and in the plenary inspiration of the Bible.* Now, what is the case with regard to Dr. Dale? The English paper, it is to be feared, has been lacking in that accuracy which is certainly not a characteristic of our Brahmo friend. Dr. Dale has not ceased to believe in either of the doctrines mentioned, but only in particular theories of these doctrines. In regard to eternal punishment: Dr. Dale does not believe in eternal conscious suffering for any souls, but he does believe in eternal loss—the missing for ever of that life and joy in God which it is the purpose of the Christian redemption to ensure to men. His theory is that the judgment of God on souls banished from His Presence will be such that in the end

such souls will cease to exist. This is only the revival in our day of a theory which has from time to time claimed attention in the history of the Christian Church. It might be added that while Christians recognize the authority of the Bible equally on every doctrine of which it speaks, they do not reckon this doctrine as the centre of the Christian Revelation; and less is said about it in the Bible than on many other themes. But does the writer in *Culture* know that Dr. Dale has written a book on what Christians *do* hold as the centre of the Gospel—the Atonement of Christ, a doctrine specially assailed by theists; and that in this book Dr. Dale is a staunch defender of the orthodox theory of this great doctrine—that the death of Christ was in God's purpose a sacrifice for the sins of the world?

The second doctrine mentioned in the quotation is the plenary inspiration of the Bible. Again we say what Dr. Dale has ceased to believe in is a *theory* of inspiration, not the fact itself. If by "plenary" inspiration is meant that not a single verbal error could have crept into the Bible as we now have it, say by the mistakes of copyists, few will be found now-a-days who hold such a theory; for, as a fact the MSS, from which portions of the Bible have been compiled do differ in some unessential details. Or if it be meant by "plenary" inspiration that God was, so to speak, at the elbow of each writer of the several books, guiding the pen mechanically, without any reference to the writer's state of mind, it must be confessed that most Christians have abandoned such a theory of inspiration. But this does not mean that they have given up the belief that the Bible in every part of it is an inspired Book. Dr. Dale and many other eminent Christians hold that the Bible contains the record of a Revelation given to men by God through various means —facts *without* in the realm of human life and history, and experiences in the depths of the soul *within*, which the writers were divinely trained and aided to record as they have done. The question is not as to the *reality*, but as to the *how* of Inspiration.

In a word, our Brahmo friend needs to note the distinction between facts and theories of those facts. To use an illustration: ever since men existed they have known the sun to rise and set, and have attributed to its influence the rich harvests of grain and fruit with which their earth has been blessed. But there was a time when a wrong *theory* of this phenomenon prevailed; the sun was supposed to move round the earth. We know now that the earth moves round the sun; but in the days of ignorance no one doubted the reality of the phenomenon; and men reaped the advantage all the same of the bright warm sunlight. So, these may be times when mistaken theories of Christian doctrines are entertained, but the doctrines themselves do not therefore perish, and even those who do not rightly understand them may find in them what nourishes and blesses the soul.

The writer in *Culture* has not proved his case. It is quite true that during the past half century rationalistic critics have directed all their efforts to expunge the supernatural from Christianity. But these efforts have called into being a splendid body of defence in behalf of the old truths; and it is abundantly clear to-day that these are emerging from the conflict more approved than ever. During this same period also the Christian Church, holding to evangelical doctrine, has grown in strength at home, and vastly extended its operations abroad.

Let it be considered that a clear body of Christian doctrine can be traced from the Church of the present day up to the time of the Apostles. Also that this body of doctrine has tended to produce in every age a specific type of human life, so that the spiritual struggles, temptations, and victories of the early Christians awaken an echo in the hearts of Christians to-day. Where is there to be found in any other religion so striking an example of "definiteness and consistency?" The creed of Christians must always be definite because, in Protestant Christianity at least, the appeal is always to the One Book.

Our Brahmo friend complains that Christians are prone to solve his difficulties by enjoining on him the reading of the Bible in the "right spirit." Here are words of a late eminent Scotch preacher which may help him: "To read the Bible with profit needs either simple faith or large wisdom. The first can lay aside difficulties, the second can solve many of them. It is best when a man has both, it is a poor case if we have neither."—(Dr. Ker's 'Thoughts for Heart and Life'—p 87).

The writer in *Culture* asks six questions, which are really a challenge of the "definiteness and consistency" of the Christian Faith. These we hope to answer next week. He says also: "It is highly necessary for the advocates of the Bible to show that the dogmata of Christianity have emanated from Jesus or His Apostles." Will the writer name a *single doctrine* accepted by the body of Evangelical Christians which cannot be traced to Jesus and His Apostles?

SONANS.

International Bible Study.

BY REV. J. E. SCOTT, Ph. D.

Second Quarter. Lesson VI.

Sunday, May 6.

Matt. xxv: 31—46.

Subject:—*The Judgments.*

I. INTRODUCTORY.

1. GOLDEN TEXT: And these shall go away into everlasting punishment: but the righteous into life eternal.—Matt. 25: 16.

2. Parallel Narrative: Rev. xx.

3. Home Readings:—

M. The Judgment .....Matt. 25. 31-46.
Tu. Righteous judgment .....2 Thess. 1. 1-10.
W. Judgment seat of Christ...2 Cor. 5. 1-11.
Th. Impartial judgment .....Rom. 2. 1-11.
F. The book of life .....Rev. 20. 11-15.
S. Sowing and reaping .....Gal. 6. 1-10.
S. Christ's authority to judge..John 5. 19-29.

4. *Memory Verses*: 37—40 inclusive.

II. HISTORICAL.

Our Lord had come to the close of his public discourses. He had held His controversy with the "Scribes, Pharisees and hypocritics; He had given them His last warning; He had taught the duty of Christian watchfulness, illustrating the duty in two most significant parables, and now He turns from the dual prophesy of the destruction of Jerusalem and the last judgment to speak of the latter alone.

He "drew for them," says Farrar, a picture of that Great Day of Judgment on which the King should separate all nations from one another as the shepherd divideth his sheep from the goats. On that day those who had shown the least kindness to the least of these His brethren should be accounted to have done it unto Him. But then, lest these grand eschatological utterances should lead them to any of their old mistaken Messianic notions, He ended them with the sad and now half familiar refrain, that his death and anguish must precede all else. . . . . So ended that great discourse upon the Mount of Olives, and the sun set, and He arose and walked with His Apostles the short remaining road Bethany. It was the last time that He would even walk it upon earth; and after the trials, the weariness, the awful teachings, the terrible agitations of that eventful day, how delicious to Him must have been that hour of twilight loveliness and evening calm; how refreshing the peace and affection which surrounded Him in the quiet village and the holy home."

When one understands something of the human life of the Lord—when one enters into His poverty, privations, sufferings, and loneliness—it is easier to understand the full significance of the judgments meted out in accordance with service done unto "the least of these His brethren."

We have here a description of the process of the last judgment in the great day. There are some passages in it that are parabolical, as the separating between the sheep and the goats, and the dialogues between the judge and the persons judged; but there is no thread of similitude carried through the discourse, and, therefore, it is rather to be called a draught or delineation of the first judgment than a parable; it is, as it were, the explanation of the former parables. (Matthew Henry.)

III. EXEGETICAL.

31. *When the Son of Man.*—It seems highly appropriate that the final judgment of mankind be committed to the Lord Jesus Christ. How He seems even in contemplating His final triumph to identify himself with the judged in calling himself *the son of man.* We shall be judged by one who "knoweth our frames," "who knows what sore temptations mean, for He hath felt the same." *Shall come in His glory.*—A great change from his state of humility and suffering. *And all the holy angels with him.*—The word "*holy*" is not in the best manuscripts. Perhaps bad angels will attend to carry the condemned "away into everlasting punishment." (vs. 46). *Then he shall sit upon the throne of his glory.*—He is represented as sitting upon *a great white throne* by John, emblematical both of authority and of the purity which characterizes his acts. (Rev. xx: 11). Paul tells us (Phil II: 10 11) that "in the name of Jesus every knee should bow." Truly our Lord hath been highly exalted.

32. *Before him shall be gathered all nations.*—Not only all the Jews, who were then being addressed, but all the Gentiles belonging to the various nations throughout all time will be gathered before Him. You and I must be there. *He shall separate them one from another.*—The good and bad shall not always live together. He who knows the secrets of the heart shall separate them. *Sheep from the goats.*—The righteous are compared to *sheep* because they are meek, innocent, valuable, while the wicked are like *goats* in their uncleaness, stubbornness and wilfulness.

33. *Right hand—left hand.*—The right hand is the place of honor and the left the place of inferior honor. In the Sanhedrim the acquitted was placed on the right hand and the condemned on the left.

34. *Then shall the King say.*—"Thou sayest that I am, a king." Here the Son of man has become the authoritative and august King. *Inherit the kingdom prepared for you.*—There is a kingdom of righteousness ready for the righteous. It is a king-

dom of purity and peace. This kingdom has been *prepared from the foundation of the world.* "The words *prepared for you* teach no unconditional predestination to eternal life. Although no one can be saved and sanctified without the Divine will and election, yet the Divine presence takes in the election man's free self-determination into account."—(Nast.)

35, 36. Of all deeds, good and bad, those especially will be brought to remembrance which are done to the saints; those which presuppose faith and love to Jesus Christ and His brethren and involve confession of His name." (Bengel). 37, 39. The righteous are unconscious of having done good to their Lord. But Christ was in those benefitted and in the deed of charity.

40. *One of the least of these my brethren.*—Notice the condescension of the King! The humblest are his brethren—the least act done to them is done to him.

41. *Fire, prepared for the devil and his angels.*—Hell was originally not prepared for men but for the Devil. Men go to it by voluntarily becoming only fit for it.

42, 43.—Sins of omission are laid to the charge of men, even although they be the result of neglect.

44. *Then shall they also answer him.*—None are condemned unheard.

45. *Ye did it not to me.*—At last Christ will take up the cause of His people. Our Lord makes common cause with the suffering poor.

46. *These shall go away into everlasting punishment.*—It seems like a hard thing to damn a man forever for not feeding the poor, but it is the selfish, worldly, unbrotherly disposition that renders the person unfit for the abode of the blest.

IV. Doctrinal.

1. (1) Christ is the Judge of the world. (Acts x; 42, xvii: 31.) (2) The judgment shall be exercised by Him upon all mankind. (3) The standard of judgment will be the question, how they reputed and dealt with Christ in the world. (4) The demand of the judgment will be the fruit of faith in Christian love of men, or human love of Christ. (5) The specific form of the requitement will be the requirement of the fruit of mercy and compassion. (6) The finished fruit of faith and disposition is identical with the man himself, ripe for judgment. (8) The time of the judgment is the final and critical period in which all preparatory judgments are consummated: (*a*) the judgments of human history in this world; (*b*) the judgments in Hades in the other world; (Luke xvi; 19); the great judgments which will begin at the manifestation of Christ. (Matt. xxv. xxv; Rev. xx: 1—15). (Lange, condensed.)

2. The great facts of the divine retribution, the eternal bliss of the righteous, the eternal woe of the wicked, are indisputable, and the images of uplifting or appalling grandeur in which they are enveloped cannot act too powerfully on the heart of man. But the particulars, the blissful or terrible details, are widely withheld from our mind, which in its present state of knowledge could not comprehend them, and would only be confounded or misled by any description of them in human language.—(Morison.)

3. *These shall go away into everlasting punishment.*—Some are of opinion that this punishment shall have *an end*: this is as likely as that the glory of the righteous shall have *an end*: for the same word is used to express the *duration* of the punishment (*kolasin aionion*), as is used to express the duration of the state of glory (*zoen aionion*). I have seen the best things that have been written in favor of the final redemption of the damned spirits; but I never saw an answer to the argument against that doctrine, drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge.—(Clarke.)

V. Homiletical.

1. That a contrast between the surroundings of our Lord at the time of uttering the words of the lesson and those of the pictured Last Judgment. Now was humility and human helplessness; then, glory, a royal throne, and a retinue of angels. Now, but few recognized his authority; then, all the nations assembled at His bidding. Now, the wicked seek His life; then, they bow before Him and are banished from His presence.

2. What a precious thought for us that the Lord is our shepherd, (Psa. xxiii), and that He will in His judgment deal tenderly as a shepherd and that here "the sheep hear His voice: and He calleth His own sheep by name and leadeth them out." (Jno. x: 3, 4.)

3. The general Judgment: 1, The person judging, *the Son of Man*; 2, the person judged, *good* and *bad*; the one called *sheep*, for their innocency and meekness; the other *goats*, for their unruliness. 3, The manner of His coming to judgment, most august and glorious in His person and attendance; 4, The works of the Judge: (*a*), He will *gather all nations*, persons of all nations, sects, classes, and conditions of man; (*b*), He will *divide them* as a shepherd his sheep,—a final separation of the godly and the wicked; He will pronounce the sentence, of absolution of the righteous, and condemnation of the wicked; 5, The final issue.—(Bunkitt.)

[Letters intended for the *Bombay Guardian* should in all cases be authenticated. The Editor does not hold himself responsible for the facts or opinions of correspondents.]

Correspondence.

To the Editor of the "Bombay Guardian."

Dear Sir,—Having recently enjoyed the privilege of accompanying an earnest, thoughtful, and prayerful missionary of the American Board on a tour through his district in the Ahmednagar zilla, I take the liberty of communicating to you a few facts which urged themselves upon my notice. Even a detailed account of what is going on in that district will not, I presume, be entirely uninteresting to your readers.

The work of the American Mission in that district may be briefly noticed in three departments—the schools, the churches, and the work among the non-Christians. Strictly speaking the schools at the early stage of their establishment are a work among the non-Christians; nor is it to be supposed that the work done among the churches is entirely separable from the work in the schools or among the heathen. In fact the three departments help one another in accomplishing a common end.

In the course of the first two or three visits to a new place the possibility of a school for boys and girls being opened on some easy conditions is suggested to the people by the catechist or the missionary. The mission promises to give a teacher if the village people on their part promise to send their children to the school and to furnish quarters for the teacher either by letting him use part of a large house belonging to some one, with or without rent or by building him a small house to live in. In such a case, the school is held in the *Chavadi* which is a rest-house, beside being to the village what a town-hall is to a larger and more civilized cluster of dwellings. At one place which we visited the teacher had been pushed out to the piazza of a small house, sheltered by a poor screen. My worthy friend the missionary at once called the people in the neighbourhood and asked them a question, "If I give you a bullock, who will build the stable for it?" One of the men readily answering, "We of course, sir;" the missionary rejoined, "If I give you a teacher who will build him a house to live in?" The men thereupon shewed us a number of houses none of which satisfied both the teacher and the missionary. A proposal to build a new and large enough house on a piece of land belonging to one of the people at their own cost was so readily agreed to that it was thought difficult to believe that they meant to do it. To my astonishment, however, I heard some days ago that with the exception that the door was wanting the hinges, the people had done all they had promised. Sooner or later, a separate strongly-built school-house with quarters for the teacher is erected by the mission with partial aid from the government. The government send their educational inspector yearly to examine the school and the grant which is made thereon is given to the teacher instead of his regular salary for two months.

Had not this tour disclosed to me the relation which such village schools bear to the other kinds of missionary work, I should probably never have appreciated their usefulness, as it is impossible now not to do. They are, to use a military term, an advance guard, and in some sense open up the work. Only those who are actually employed in missionary warfare can feel the strength of the fortress of *Indifference* raised by the Devil to render advances on the part of the army of the Lord ineffectual. Scarcely one in a hundred of such human beings as toil in that district for the bread which does not satisfy stops to think of his Maker and of his own sins. Religion among lower classes of people is treated quite as a necessary evil except by those to whom a show of it is a source of income; and the less it is looked into the better. If what they proudly call their own religion is not worth examining, much less need they undertake to look into a strange religion, especially as little else is attended with so much infamy or disrepute as the change of the so-called ancestral religion for another. In some places this indifference even assumes the more serious form of opposition. While in one place, the people have no time, that is no inclination to stand and listen to the appeals of a preacher, in another place they take pains to make one another believe that he is a nuisance. But where mere preaching in streets and corner-places would have achieved little success, village-schools have been greatly blessed in bringing souls to Christ. In the villages parents are willing to get rid of their noisy and troublesome children for a time by committing them to the custody of a *Master*. By and by when the children whistle and fill the air with the singing of the never-before-heard songs a mother here and a father there say the *Master* is doing good work. Grown up persons are tempted naturally to repair to the Chavadi during idle hours to amuse themselves by inspecting what goes

on in the school. If the teacher knows his business well he tries to adapt his lectures to the wants of these irregular and unconscious students. He writes their letters and petitions and gains their confidence by helping them in numerous other ways. Before very long the message from the King of love is delivered and repeated till at last the Lord owns the labours and blesses them with success. In one place I saw quite as many souls as would have made a church and who have since been gathered into an independent church for whose conversion besides periodical visits from the missionaries and others the principal human agency employed was a teacher and his village school.

After the boys have acquired a certain degree of intelligence they are admitted to higher schools in Ahmednagar where they are submitted to the process of being developed into village-school teachers. The girls, after passing through a similar course of education, become the wives of the newly-made village-school teachers. Thus these schools have also a creative usefulness in bringing new-workers into the vineyard

While it will not be difficult to mention the numerous other ways the village-schools help the Lord's work in that district, I cannot think that there is no room for an increase of usefulness in their economy. The teachers are mostly from the class of people among whom the work of amelioration is making a rapid progress, and unless they are very gifted do not find an easy way to the confidence of the proud, bigoted high caste people. The stock of knowledge which they possess is what can be acquired during a few years' intercourse with Christians in Ahmednagar, in addition to the little they pick up before leaving their native places. They are, as a rule, from 16 to 20 years of age. Having to live all by themselves in a heathen village they must find their condition differing from that of the disciple whom Jesus loved in the island of Patmos in the particular of extraordinary communion with and revelations of their Master and Lord, Jesus. Naturally the loneliness itself makes them dull in the sense of disinclination to exert themselves to their best. It would also be doing a wrong to these village-school teachers to suppose that their work is comparatively easy. Rather it is the one attended with the greatest of difficulties. When parents go to distant villages during the harvest season, to earn their grain for the whole year, their children who must go with them hardly stop to take leave of their teacher. Even at other times taking the cattle to graze and taking care of younger brothers and sisters and various other little things keep boys and girls from attending the school. They fall behind in their studies and forgetfulness never fails to do its work upon lessons taught at such irregular intervals. The village-school teacher has got to be very wise in his work outside the school. He has often to stand between two contending parties and what is easier than to offend the one or the other of them even by doing just what seems right? The disaffected party of course refuses to send children to the school. At one place the teacher injudiciously consented to become the custodian of money improperly acquired and exasperated the people so much by wishing to disclose the impropriety that the people meant to give him a sound beating which was fortunately averted by the intervention of a third party. In spite of such and other drawbacks the village-schools are doing a great work: but that seems to me just the reason to suppose that if the teachers were further helped they would be more useful. The means which suggest themselves to me of helping these youthful workers for the spread of the kingdom of God, in that district, are these.

Some time during the first ten years of their service these village-school teachers should be given the benefit of an additional course of training which might be imparted during the dull months of the harvest seasons of three years. During these months the schools instead of being allowed to die slowly might be put to death at once to be revived when the boys and girls return home after the harvest time. The training might consist of lectures on such claims of Christianity and weaknesses of other religions as it is very important for street-preachers to know. It is very sad for the village-school teacher who is pestered with numberless questions on religious topics by a cunning Brahman or a shrewd *gosavi* to leave the impression, on account of his inability to answer them satisfactorily, that Christianity does nothing more than improve the secular condition of a low-caste convert.

If the measure just proposed is not feasible on the score of pecuniary difficulties, a paper edited specially with a view to meet the wants of such mofussil workers as these teachers and others might be published periodically. The S. P. G. Mission I am told compel their agents to pass a monthly examination on the contents of a periodical published especially for them The *Dnyanodaya* is an excellent Christian paper and often contains such matter as I propose ought to fill the columns of a paper mainly intended for the mofussil. I have occasionally noticed the expression of delight with which the *Dnyanodaya* is received by the village-school teachers. It is often the only medium between them and the civilized world. But the *Dnyanodaya* has to meet the wants of a great variety of readers and cannot always contain as much matter, mainly for the sort of readers spoken of above, as I think is necessary for them. The American Mission has appointed inspectors to help these teachers all they can. But while they are very useful in their way their personal visits do not do away with the need of a periodical.

In this connection I wish to speak about the ample room for development of the Marathi Christian literature. But as I have already exceeded the limits within which I meant to bring my account, I shall stop here with a request to write again in continuation of the above.

X.

Watchword.

Sir,—The ritualistic tendency which originated in the wake of the late Oxford Movement is still rampant in England and may be soon finding its way to this country.

Despite the comforting assurances that were thrown out in the controversial essays that appeared in those issues of the *Nineteenth Century* when Newman and some members of the nobility had gone over to the Church of Rome headed, "Why Ritualists do not become Roman Catholics"—we are still apprehensive and our hearts filled with forebodings that the sure sign of the modern ritualistic tendency in England is likely to result in the loss of a few more of our Protestant members. We hear that some Ritualists are strongly advocating the placing of images in their churches. As the placing of candles behind the altar we may suppose is symbolical of the *Shekineh* or glory of God, so might, we are told, an image serve to aid us in our weak faith. We do easily fall in with Mr. Gladstone's way of thinking that to a cultured, refined, and most artistic congregation the service in *ritual* may not be out of place in effecting the end in view, namely, the worship of God in due reverence, propriety, and order. But this note sounds like that of Prince Bismarck's remark that "after all despotism is the best form of government." Yes, *possible*, we say, provided the permanence of many Bismarcks is guaranteed for the empire of Germany, but, as *this* is impossible so, *mutatis mutandis* we may say, that there is no guarantee of obtaining an altogether cultured and artistic audience in any church, for (with reverence this *cant* be said) the *vulgar* we always have with us; and that, therefore, ritualism should not be enforced in any church but left to the option of individuals or small fraternities joined together for that purpose. But to turn to worship through images. It is true that to some extent it is inherent in man to perceive the mysteries of the *unknown* through the *emblems* of the *known*, for which moreover we can show facts of Scripture as also regarding the *nature* of emblematic usages. The Prophets after Moses one and all have foretold the future in representations and figures of their *past*. Messianic prophecies speak of the offices of Christ and of His person under the garb and historical characters of the *past*. Again, promises of good are represented as entering into Canaan and threatenings and punishment as returning back to Egypt. Nay further, even apostles and *we* have retained the old forms to aid us in faith and to express our inmost religious thoughts and aspirations —altar, sacrifice, priest, shedding of blood, sprinkling of water upon our consciences, Zion, Jerusalem, &c. Thus we say that to a great extent the past has projected itself as an image into the present, as the present ere long will be foreshadowing the still greater future. But, having of images in the churches on that account, is like to tasting in the shell what is found only in the kernel. *Old things have passed away behold all things are become new.* The incarnation of Christ is a fact which responds to the instinct of man to worship God through some medium, but that medium God Himself has vouchsafed to reveal to us in Christ, "which is the express image of His Father." But the having of materialistic images in churches to aid us in worship, is most absurd to reason, for no earthly symbol can represent God. It has neither the sanction of the Scriptures, but is in express violation of its command. Nor do the Apostles and Fathers observe the custom before the 4th Century. Nor has it the sanction of the ablest *divines* during the *Reformation*. Even the scholarly, conservative, and the most cautious Cranmer speaks of the "abuse of the time" of having images in the churches. So with equal propriety we may say that it would be an abuse of the time should the past which is already ours by inheritance and ours in a better and higher form, be so projected into our own times as to bind us again in its chrysalis envelopment, without the chance of a fuller development and higher freedom in the spiritual sphere.

H. Goloknath.

Church Directory.

Free Church of Scotland.

Esplanade—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m.

Ambroli (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

Methodist Episcopal Church.

Fort—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

Grant Road—Rev. H. C. Stuntz, Pastor-Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Mazagon — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.
Rev. B. Mitchell, *Superintendent.*

SERVICES every evening, except Wednesday, at 7-30 o'clock. Gospel Free Tea-meeting on Thursday evening. Spare periodicals for Reading-room and for distribution, also cast-off clothing, are solicited.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—8 a. m. Mr. H. A. Geyer. 6 p. m. Mr. W. Lane.

BYCULLA, (next to Victoria Gardens)—During the building of the new Chapel no Services will be held. The opening Services will take place May 13th.—Cordial invitation to all.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

English Service at 8 p. m. American Mission High School, Byculla.

SPECIAL NOTICES.

A LECTURE, specially addressed to seekers after truth, will be given this evening, April 28th, 1888, at the General Assembly's Institution, Kalkadevi, at 8-30 p. m. precisely, by the Rev. H. Lateward. Subject:—"Pilgrimages." The address will be delivered in English. Admission free: all are invited. Come and bring your friends. After the lecture, discussion will be invited.

ORIGINAL AND HIGHLY FINISHED Photographs—by an European artist—of the late Rev. GEORGE BOWEN, carte-de-viste. Price, As. 8 each. *Bombay Guardian* Office, Byculla.

Epitome of News.

SATURDAY, APRIL 21.

—There is not a name or title applied to the Christian ministry in the New Testament that implies any priestly function as distinctively pertaining to it. On the other hand, the terms applied to it all point out the distinctive mark of preaching, teaching, exercising pastoral oversight, etc. *Keeruks* signifies a herald, or a proclaimer, from *Keerusso*, preaching or proclaiming. *Apostolos* means one sent. *Didaskalos* means a teacher. *Propheetus* means one who speaks or teaches by divine inspiration. *Evangelistos* means one who announces glad tidings. *Poimenos* means a pastor. *Diakonos* means a minister, or one who serves. *Presbuteros* means an elder, or senior—one invested with authority. *Episcopos* means an overseer, or superintendent. *Angelos* means a messenger, or one sent. *Presbeuos* means an ambassador. These I believe, are all the terms used in the New Testament to distinctively point out the office and work of the Christian ministry, and there are no sacerdotal or priestly functions embraced in any of them. —(*Dr. Hugney.*)

—A touching incident in Baghdad: The Bishop (French) writes, "I visited a Ragged School of 1,000 Jewish children last week, the most deplorable lot of emaciated shrunken faces I ever looked upon. They get a scant meal about mid-day in school gratuitiously, costing about two pice per head. I offered a double meal one day to these starved beings, but they sent the Head Master to decline it on the ground that they could not accept food from a Christian! One was startled and shocked at the first blush of the thing to find how wide a gulf separated them from us; but then one thought of God's own Son from heaven being rejected Himself, so that one ought not to wonder at an incident such as this.

—*Panjab Mission News*: After so unblushing a defence of image worship in the columns of the *Epiphany* we are glad to see that its sponsor, the *Indian Churchman*, feels that an apology, though it be but in a postscript, is due to those who do not rejoice that the "great image of the Crucified is now lifted high above the new High Altar of St. Paul's." The *apologia*, however, is of the feeblest kind. We are told to "dismiss from own minds once for all the fear of any revival of Image-worship (*sic*) in the Church of England" and that "Mariolatory is as impossible there as Image worship." As well put poison into a man's porridge and declare that potent antidotes are within reach. We suppose that the *Epiphany* is a Church of England paper, and *it* accepts, defends, and teaches image-worship.

—*Bombay Gazette*: In connection with the adulteration of *ghee*, we have official authority that, out of thirteen samples supplied to the Commissariat, which were analysed by the Chemical Examiner to Government last year, eleven had to be condemned. Seventeen samples from the mofussil were all pure, and there is a disposition to excuse those who sell adulterated *ghee* to Government on the plea that fat is easily procurable in Calcutta, and scarcely procurable in the mofussil. But as some of the seventeen pure samples came from the 24-Parganas and Howrah, which are officially included in the mofussil, it is plain that some other reason than the cheapness of fat must be found for the adulteration of almost all the *ghee* supplied to the Commissariat. It is probable that the continuance of the practice is due less to the cheapness of fat than to the almost invariable impunity which attends this species of imposition.

—Several St. Petersburg papers comment upon the Afghan sheik who is staying there. They assert he has come to St. Petersburg to ask Russian help against Abdur Rahman and support for Ayoub. A correspondent of the *Daily News* is informed that these assertions are compeletly without foundation. The sheik, who is a very learned man, takes no interest in politics, but is busy with scientific studies and researches. He is one of the first authorities on the Arabic language and literature and has made long journeys in Persia, Egypt, and Turkey.

—It is said on apparently good authority that £40,000 was expended in advertising the Hyderabad Deccan Mining Company in England.

—Messrs. Thomas Cook and Son have received a telegram from London that the American Exchange has stopped payment.

—*St. Nicholas*: If any one were to walk one way through all the streets of London, he would be obliged to go a distance of 2,600 miles, or as far as it is across the American continent from New York to San Francisco. The vast body of citizens, some so rich that they can never count their money, and some so poor that they never have any to count, eat every year 400,000 oxen, 1,500,000 chickens and game birds, not to speak of calves, hogs, and different kinds of fish. They consume 50,000,000 oysters, which, though it seems like a large number, would only give, if equally divided among all the people, one oyster every third day to each person. There are also 300,000 servants in London—enough people to make a large city; but as this gives only one servant to each dozen citizens, it is quite evident that a great many of the people must wait on themselves. Things are very unequally divided in London, and I have no doubt that, instead of there being one servant to twelve persons, some of the rich lords and ladies have twelve servants apiece.

—*The Liberal*: The Shah of Persia has a big glass case, twenty-four inches wide and high, that is more than half-filled with beautiful pearls (mostly from the Persian Gulf fisheries) of all sizes and degrees of loveliness.

MONDAY, APRIL 23.

—*Bombay Gazette*; Poona, April 22: At 7 p. m., on Friday, while Mr. Falkiner, R. A., and Dr. Prendergast were boating on the Moola Mota river, a sudden gust of wind took the sail aback and capsized the boat precipitating the occupants into the water. They clutched one another, and sank. Shortly afterwards Mr. Falkiner came to the surface and struck for shore, when he seemed to be pulled down by the leg, and sank again for the last time. The accident was witnessed by a little boy who was watching a mango tope. He says that another boat with four persons was near, but that it rowed away.—150 fishermen were engaged with the police in dragging the river, but without avail. This morning, after several shots had been fired from a 24 pounder, the bodies were found six feet from shore. An inquest was held on the spot by the Mamlatdar, and a verdict of accidental death recorded. The funeral took place this evening, the whole brigade attending, and General Solly-Flood being present. Colonel Dundas represented the Duke of Connaught. The Duchess sent a wreath for Mr. Falkiner's coffin. The funeral service was performed by the Rev. Mr. Horne for Mr. Falkiner and by Father Bridges for Dr. Prendergast. Both were very popular.

—A great gale occurred at Mandalay on Wednesday, causing much damage to property, and resulting in the death of four persons. A Government flat was lost, and the *Aphyauk* was driven ashore. Signor Beato's studio was demolished. The gale lasted some two hours. The thunder was very heavy, and the rain fell in torrents. The barometer fell half an inch and the thermometer 22 degrees in the space of half an hour. Business was partially suspended. The river is obstructed with numbers of logs from broken up rafts. Telegraphic communication is interrupted, and the telephone service in Mandalay itself is somewhat disorganized.

—It will be remembered that Mr. Grant, late manager of the Karachi branch of the Bank of Bombay, was convicted of criminal breach of trust, and sentenced in January last to six months' simple imprisonment. In looking over the quarterly return of criminal cases disposed of at Karachi, the High Court thought that the magistrate, Mr. Francis Gibbons, had exceeded his jurisdiction in disposing of the case, and that as the accused was a European British subject, it should, under the Criminal Procedure Code, have been committed for trial at the Criminal Sessions of the High Court. Mr. Grant has accordingly been required to show cause why the conviction and sentence should not be reversed, and why a re-trial should not take place at the Criminal Sessions.

—The *Deccan Times* understands that the Nizam's Government has not yet decided what action should be taken in regard to the Sirdar pending the receipt of his explanation. "Probably the Sirdar's extraordinary unpopularity with all classes in the City accounts for the very enthusiastic way in which the news of his downfall was received. People exchanged presents of sweetmeats with each other as is customary on occasions of rejoicing. Placards were printed, announcing the event in language which, we are afraid, was not very complimentary to the Sirdar, and some went even so far as to go to the mosques and offer up thanks for their deliverance from his power."

—*Times of India*: Details of a remarkable fight which occurred near Roscrea, county Tipperary, on the 19th ultimo, have only now transpired. Two farmers named Cody and Farrel laid claim to a small piece of land which each thought should be included in his holding. The question had been argued on many occasions. The local National League, the parish priest, and mutual friends had all tried to settle the question in vain. Both parties were averse to incurring the costs of a lawsuit, and eventually it was mutually agreed that the right to the piece of land should be settled by a regular battle between the contending parties and their adherents. On the 19th ultimo, the two factions, numbering about thirty stalwart Tipperary men on each side, met on the disputed ground and joined in combat with blackthorns. Blood flowed freely, but fortune had not finally declared for either side when a body of police came on the scene and charged the rioters, dispersing both parties indiscriminately. Prosecutions are now pending for the breach of the peace, but the original question at issue is as far from settlement as ever.

—After all these years of discussing and reporting, it is ludicrous to find the Municipal Corporation returning to the orginal site at the Bori Bunder for the proposed Municipal offices. The decision will, on the whole, meet with general approval. Since there is no money to permit of open-handed expenditure, the site on the Oval could clearly not be done justice to. The Cathedral School proposal stood condemned, as a patchwork building would have been the inevitable result. The Bori Bunder site has its drawback, but it is central and convenient to both native town and Fort, and is capable of being utilized in accordance with the means at the disposal of the Corporation. We have had, in all conscience, a sufficiency of words; we trust now that no time will be lost in making a start with the practical work of building.

—A Hindu gentleman, who favours the *Madras Mail* with his name and address, writes as follows:—"To allay the anxiety of the public as well as of our beloved Queen-Empress, I have the pleasure to inform you, that after making astrological investigations, I have arrived at the conclusion that the present Emperor of Germany will, notwithstanding his critical state of health just now, live for a further period of ten years."

—*The Rock*: A meeting was held in Tokio on February 3 to celebrate the completion of the translation of the Bible into Japanese. It was attended by a large gathering of foreigners and Japanese Christians. Dr. Hepburn, an America medical missionary and well-known lexicographer, who presided, gave a history of the undertaking now brought to a conclusion. The style of translation both of the Old and New Testament is uniform, the native assistants in both cases being the same and having been engaged on the work since 1872. In this way, Dr Heburn said, the committee had been enabled to attain uniformity and agreement in the style and character of the whole work, quite equal to that of the Revised English version. Simplicity of style and freedom from Chinese and foreign terms have been carefully maintained. The main difficulty was in finding satisfactory equivalents for some names of animals, birds, insects, trees, flowers, and precious stones; the Hebrew weights, measures, &c., were simply 'transliterated into Japanese, as in every other version.

Tuesday, April 24.

—*Bombay Gazette*: In view of the fact distorted versions have appeared of the Crown Prince's speech in proposing Prince Bismarck's health at the recent banquet in honour of the Imperial Chancellor's birthday, the semi official *North German Gazette* is authorized to publish the text, which runs as follows:—

Of the forty years just mentioned by the last speaker, not one has been so serious and of such weighty import as the present. The Emperor William, whom you faithfully served for twenty-seven years, has gone to his rest. The people are cheering the present ruler, who shared in founding the greatness of the Fatherland. Your Highness, as all of us, will serve him with the same old German, manly loyalty. To use a military illustration, I compare our present situation to that of a regiment which is advancing to the attack. The commander has fallen and the next in command, although hard hit, rides boldly in advance. All eyes are fixed on the flag which the bearer waves on high. Thus does your Highness hold the banner of the Empire. May it still long be permitted to you in conjunction with our beloved and revered Emperor to hold on high the imperial flag. May God bless and protect the Emperor and your Highness.

—The Russian Government proposes to reform its system of punishments, and in future imprisonment will in the majority of cases be substituted for deportation to Siberia. This reform is stated to be due to the representations of Generals Ignatieff and Korff, Governors-General of the Irkutsk and Amur districts of Siberia respectively.

—Work in connection with the construction of the Chenab Bridge over the Ravi at Shere Shah has been commenced; the work is under charge of Mr. Bell, who has constructed the two great bridges over the Sutlej at Ferozepore and Adamwhan. The same paper hears that, for the present, his Highness's Government does not propose to appoint a director to the Mining and Railway Companies, as it is not considered necessary to fill the vacancy at once.

—The Mahomedans of Mooltan appear to be, says the *Civil and Military Gazette*, giving Hindu race-antagonism a rest, and quarrelling between themselves. To such a pitch have the dissensions of the Wahabis and Ta Qlidis risen, that they now post abusive placards concerning each other on their respective mosques and gates.

—According to the official St. Petersburg *Russian Messenger*, the Japanese Government seems to be extremely pleased at the political system under which Russia is governed and at the results attained, and has therefore decided to introduce it in Japan. The Japanese authorities have been ordered to exercise the most rigorous control over persons who are suspected of disaffection towards the Government, and to exile them when necessary. The liberty of public meeting and of the press has at the same time been suppressed.

—*Christian*: A Paris newspaper has published some startling figures, showing that even in the present time of peace the cost of the armies and navies of Europe is at the rate of £280,000,000 per annum, the Russian and the British (for Great Britain, and Ireland, and India) being by far the largest items. This huge expenditure would in itself be an argument in favour of arbitration, even if the existence of such vast military and naval establishments could be considered as anything but a temptation and an incitement to war.

—The first steamer which ever sailed direct form Boston to Africa cleared a week or two ago. It was called the *Nithsdale*, and carried one hundred thousand gallons of rum, the product of a Cambridgeport distillery. What must an enlightened African think of the Christianity of a nation that would tolerate such an outrage? What must be the American public opinion that suffers such practices almost under the shadow of Harvard College, and within sight of the spires of more than one hundred churches?

—Prince Nawab Zaighomud Dowlah, a member of the Oudh royal family, has been selected for the high honor of assisting Her Majesty the Queen Empress to acquire the *Urdu* language and will proceed to England next month for that purpose.

Wednesday, April 25.

—A clerk employed in the P. and O. Office at Bombay, through whose hands large sums of money passed in the course of business, has absconded. Defalcations amounting to Rs. 60,000 have already been discovered, and it is thought very likely a larger sum will remain unaccounted for.

—*Northern Christian Advocate*: The men who have influenced history most powerfully and brought blessings to mankind have accomplished their work without the aid of middle names. Just think of George F. Washington, S. Abraham Lincoln Martin Farquhar Luther, John Q. C. Wesley, Margaret Angelina Fuller or Isaac Cavendish-Waldemere Burnstone-etc. Newton. The sledge hammers of history have had just one handle and one head.

—The fourth meeting of the Alliance of the Reformed Churches holding the Presbyterian system is to be held in London in July. The Alliance embraces not only all the British and American Presbyterian Churches, but also Presbyterian Churches in several of the British Colonies, and in Switzerland, Spain, Russia, Italy, Germany, Belgium, and Austria. In round numbers, the Alliance represents about 1,200 Presbyteries, 24,000 pastoral charges, 21,000 ministers, and nearly 7,000,000 communicants. Exeter Hall has been secured as the place of meeting in London, and the arrangements already made promise interest and success.

—*Overland Mail*: The latest craze among the fashionable ladies in America, according to a Chicago newspaper, is to wear a diamond embedded in one of their front teeth. This remarkable development of feminine vanity is said to owe its origin to a favourite burlesque actress in New York, who thought it would be very delightful to flash dazzling gleams of light upon her admirers every time she opened her mouth. The diamond, of course a very small one, is fixed in a false front tooth two-thirds the size of the natural incisor—a corresponding portion of which is cut away, and the false tooth "pivoted" on to the real one. Were the gem embedded in a natural tooth, it would speedily cause it to decay. The tooth selected for adornment is always the most prominent, and the lady to whom the credit of this brilliant inspiration is due is said to have created a very great sensation upon her first appearance with a diamond in her mouth. The New York dentist who aided her to achieve this triumph says he has just received half a dozen orders for front teeth set with diamonds.

—Mrs. Eliza Garfield was the only woman who ever saw her son inaugurated President of the United States.

—Dr. Junemann, an Austrian chemist, claims to have invented a fluid of most destructive properties. This fluid when brought into contact with the air, after the explosion of a shell in which it has been contained, is transformed into a gas, which, being heavier than the air, descends to the ground, killing all men and animals within its reach, and moreover destroying iron, bronze, and other metals, as well as setting all inflammable things on fire. So at least the inventor declares in a letter published in one of the Vienna newspapers, and he adds that as far back as 1848 he offered his invention to the Austrian War Office, which, however, declined both then and on a subsequent occasion to make experiments. For this reason he now gives publicity to his invention, as his patriotic feelings do not allow him to reveal his secret to foreign Governments.

—Chemical analysis has just established the fact that the world-renowned Karlsbad water known as the "Sprudel" contains gold. Geologists believe that the spring from which the

Spradel is drawn must in its course have become combined with a subterranean well which has passed through a goldbearing stratum.

—It is announced that Mr. Chamberlain has received from her Majesty the Queen a direct and most gratifying recognition of his recent eminent services in connection with the Fisheries Treaty. It consists of a photograph portrait of her Majesty, bearing in her own handwriting the inscription:—"To the Right Honourable J. Chamberlain on his return from Washington.—Victoria A."

—According to a Reuter telegram of April 3, the Czar and the Pope have approved the preliminaries of the new convention between Russia and the Vatican which have been arranged by the Papal Nuncio and the Russian Ambassador at Vienna. There now remain only some questions of detail to be settled, and as soon as these have been disposed of Russia will accredit a Minister to the Vatican. It is believed that M. Boutenieff, whose father represented the Russian Government at the Holy see under Popes Gregory XVI. and Pius IX., will be appointed to the post.

Thursday, April 26.

—*Bombay Gazette*: The inconvenience arising from a want of sufficient accommodation in the Obstetric Hospital attached to the Jamsetjee Hospital has been long felt; and we are glad therefore to learn that Bai Motlabai Jehangir Wadia, the wealthy Parsee lady of Bombay, has placed at the disposal of Government a piece of ground measuring about 20,000 square yards, situated near the Jamsetjee Hospital, together with a sum of Rs. 1,50,000 for the purpose of building an Obstetric Hospital to be called the "Bai Motlabai Obstetric Hospital." When the new hospital is ready, it is intended to do away with the present one.

—*Dnyanodaya*: We learn with great sorrow the death of Mr. Marutirao Sangle of Ahmednagar, father of the Marathi Editor of this paper. For a week past he had been suffering very severe pains which ended in severe convulsions, most agonizing to himself and to the friends who were watching by his bedside. These convulsions came more and more frequently until death came to his relief. He died Sunday night, April 22nd. Mr. Sangle became a Christian many years ago, if we mistake not in 1842. He has lived a Christian life of great usefulness and activity, and now has gone as many have already gone to their reward. The death of Mr. Sangle snaps another cord that has bound the present generation of Christians to those that were among the first in Western India to accept Christ and suffer for his sake.

—*Culture* takes rather a dark view of the spiritual condition of the Prarthana Samaj. It says: "Taken all in all, we believe, we shall have to confess that the Theistic movement in Bombay does not manifest the same zeal and vigour as it did some years ago. There is a fall in every direction. Our attendance in the Mandir is more meagre, our business activities are less limited in their scope and influence, our articles in the only religious paper we possess are more political and less religious, we have less social intercourse among ourselves—nay our very services in the Church are becoming more intellectual and mechanical than spiritual. Each of these circumstances viewed at by itself may not mean much, but when all these are put together they point to only one result—that we have suffered a fall, and a serious fall."

—It has been computed that the death rate of the globe is 67 a minute, 97,790 a day, and 35,639,835 a year, and the birth rate 70 a minute, 100,800 a day, and 36,792,000 a year.

—*Scientific American*: What will remove grease spots from clothing in the best manner is a frequent inquiry. There is probably nothing better than equal parts of strong ammonia water, ether and alcohol. Pass a piece of blotting paper under the grease spot, moisten a sponge first with water to render it "greedy," then with the mixture, and rub with it the spot. In a moment it is dissolved, saponified, and absorbed by the sponge and blotter.

Friday, April 27.

—*Bombay Gazette*: Mr. J. Kingsmill, Superintendent, Government Central Press, has been allowed by the Secretary of State an extension of sick leave for four months

—The Rev. J. A. Sellar, M. A., who arrived in India on the 15th inst., has been appointed to be Chaplain of Byculla.

—Music lovers will be glad to hear that the question of the custody of the Town Hall organ has been finally set at rest by the Government recognising its responsibility. When Sir Albert Sassoon presented the organ to the town he probably did not foresee that gratitude for the gift would not go the length of making provision for keeping it in proper repair. The result of this neglect has been that the instrument, which is one of the most complete in India, is not at present in a fit state to be played on, and that heavy expense will have to be incurred in putting it in order. His Excellency the Governor has taken a personal interest in the matter, and we hear that as a result of representations which have been made to him, Government has sanctioned an immediate expenditure of Rs. 5,000 to put the organ in a proper state of repair.

—License to solemnize marriages, under the provisions of the Indian Christian Marriage Act XV. of 1872, have been granted to the Reverend J. W. Sibley, American Mission, Satara, and to the Rev. T. McAulis, B.A., Missionary, Irish Presbyterian Church, Broach.

—Exchange:—The market to-day opened quiet with buyers of three months' Credits at 1s. 4 13-32d. A fair amount of Bills were placed at this rate, and Bank re-sales were taken at 1s. 4 11-32d. for demand paper. Under the supply of paper rates hardened a little, and one drawer offered Demand Bank Bills at 1s. 4 5-16d. without attracting much attention. Calcutta rates are the same as Bombay with a small business passing on that side also.

Selections.

REST.

BY REV. MARK GUY PEARSE.

"He maketh me to lie down,"—*Psa.* 23: 2.

"I will feed my flock, and I will cause them to lie down, saith the Lord of hosts."—*Ezek.* 34: 15.

He "maketh me to lie down." If there is any one thing that a sheep can do, for itself, surely it is just that—lying down. A sheep may want feeding; it may want loading; it may need to be delivered out of the hand of many enemies; it may need to be brought back to the fold; but, lying down—surely it is able to do that for itself!

Ah, so we think, and so we never come to the Lord for this great gift and grace. And all the time it is the Lord's own secret, which He keepeth ever to Himself. The sheep are always seeking to lie down, and they cannot. The world is always trying to find this power, but in vain. The tempter would sell almost anything in his realm if he could but buy this knowledge—how to make His sheep lie down.

I was leaning over a gate one day watching the flock as they rested in the green pastures. "When do your sheep lie down, shepherd?" said I, "Well," said he, "I don't know; I suppose when they have had enough."

Only the Lord can give His sheep that.

Presently there came the master of the flock. "When do your sheep lie down?" I asked. "Only when they are very comfortable," said he; and even as he spoke they rose up frightened, and hurried together for protection, because the dog was looking in at the gate.

Only the Lord can make His sheep lie down. And this is the first thing—not the last. "He maketh me to lie down," then "he leadeth me." Many of us have a private version of this Psalm which runs thus: He leads me until I am dreadfully tired, and then he lets me lie down for a little while. No! Listen to the sweet music of the song: He maketh me to lie down; then He leadeth me. Stay, timid soul! you think that to follow Him means a panting journey across a desert place, foot-sore, thirsty, urged on by fear of the night and beasts of prey, while the shepherd himself is ever so far on before thee, and moving so quickly that thou, poor wearied one, canst scarce keep him in sight! O, the worry, the burden, the fretting, that religion is to many! Rest? no, indeed! It is a wearied effort, dragging tired steps forever up a steep hill, and fearing that they will never get to the top! Ah, before you take a step He would have you rest with Him. "Lie down, dear child," saith He; lie down; My service is not weariness, but rest; lie down, then; when thy fears are gone to sleep, and thou hast learned my love, then will I lead thee."

There is the same wonderful tenderness in the blessed Lord's own words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"—then "learn of me." "Rest first, and then I can teach thee," saith He.

Our rest is in the complete abandonment of ourselves to Him. He is mine, and I am His. He altogether mine, and I altogether His. Out into all the past ages the hush of His gracious forgiveness, breathing over it a peace that cannot be broken. Close over me He standeth with His tender whisper, "Fear not:" ever caring for me, and caring for me in everything. On into the unknown He looketh. He planneth all, He provideth, He leadeth. So, compasseth about with His favor as with a shield, "he maketh me to lie down."—(*Guide to Holiness.*)

TELEGRAPHIC NEWS.

London, April 21st: In the House of Commons last night the second reading of the Local Government Bill was agreed to without a division.—Viewing that the re-union of the Liberals was getting daily more impossible, Mr. Chamberlain has withdrawn his name as a member of the National Liberal Club.—It is hinted that Mr. Chamberlain will possibly enter the Cabinet.

Paris, 21st: In the Senate, M. Floquet, referring to the proposed revision of the Constitution, declared that it was necessary to undeceive the masses and regain their confidence, and that the Government will combat dictatorship with Republican principles.—There was an anti-Boulangist demonstration of students here to-day.—They paraded the streets for some time uninterruptedly, when suddenly a counter demonstration of the admirers of General Boulanger emerged from another street, and both the processions met and a struggle ensued, during which many were injured.—A force sent by the authorities scattered the processionists.

Florence, 22nd: Her Majesty the Queen started for Berlin to-day to visit the Emperor and Empress of Germany.—A large concourse of people thronged the streets, and gave the Queen of England an enthusiastic farewell.

Paris, 22nd: Tranquility prevails here to-day. The students who took part in the anti-Boulangist demonstration yesterday sent a deputation to interview M. Floquet and to lay before him a complaint against the action of the police during the disturbances which took place when their procession came into collision with the Boulangists.—The interview asked for was granted.—The French Premier has resolved to suppress all disturbances with a firm hand.

Constantinople, 23rd: Intelligence has been received here of serious conflicts between Turks and Christians at Canea in the Island of Crete. The Christians have killed and mutilated 500 Mussulmans. They afterwards pa-

r
oaded about the town in a most defiant manner trying vengeance against the Turks; and also threatened and insulted the Governor. Maters assumed most alarming character, but with the aid of the Military, order was restored after some resistance. Ten leaders of the Cdristians have been arrested.

Vienna, 23rd: Her Majesty Queen Victoria had a most cordial interview with the Emperor Francis Joseph at Innsbruck in the Tyrol to-day.

Paris, 23rd: France has threatened England that she will withdraw from the favoured nation treatment clause of the Commercial Treaty if the proposed duties on wines become law in the United Kingdom. The Committee of the Chamber of Deputies has reported in favour of authorizing the Panama Canal Company to issue a lottery loan of 340,000,000 francs.

Charlottenburg, 24th: Her Majesty the Queen and Prince and Princess Henry of Battenburg arrived here to-day.—They were greeted with warmest cheering by the people, who had gathered to witness the arrival of the Royal Party at the Schloss.

London, 24th: In the House of Commons last night, Mr. Gladstone brought forward an amendment in favour of enqualizing the death duties.—After a protracted debate the amendment was rejected by a majority of 94 votes.—Mr. Gladstone has given notice that he will at the committee stage oppose the propsed duty on wines.

Berlin, 24th: The semi-official *North German Gazette*, in its issue to-day, alluding to the illness of the Emperor Frederick, says that his Imperial Majesty's condition is hopeful.

Paris, 24th: The Comte de Paris has issued a Manifesto, in the form of a speech, to his political friends.—The Comte declares that the crisis through which France is now passing is grave, but it was foreseen.—The Republic, he says, is discredited both at home and abroad, and the Boulanger movement will be futile, as the Monarchists must demand the revision of the Constitution at a decisive hour, when the outcome if it will be a Monarchy for France.

Charlottenburg, 24th; Evening: Her Majesty the Queen soon after her arrival at the Castle expressed her great anxiety to see her afflicted son-in-law.—Her Majesty was taken to the sick Chamber, and the Emperor Frederick, who was lying in his bed seeing the Queen approaching him, at once rose and received the salutations and sympathy of the Queen Victoria.—After the meeting with the Emperor Frederick, her Majesty the Queen and the Empress Victoria drove in an open carriage to Berlin and visited the Dowager Empress Augusta at the Imperial Palace.—The Unter-den-Linden was thronged by crowds of people, and everywhere the Imperial party was cheered.—An official bulletin issued today regarding the condition of the Emperor of Germauy states that the fever is falling with regularity, and that his Imperial Majesty's appetite is better, solids being acceptable.

Paris, 25th: In the Senate yesterday, M. Freycinet, the Minister of War, in reply to an interpellation, said that France had resolved to have a million men on the frontier and another million in the interior.

London, 25th: Before the Select Committee of the House of Commons on the Army Estimates for the present year, the Duke of Cambridge gave his evidence yesterday.—The Commander-in-Chief said that an increase of 11,000 men was necessary, and deprecated the idea of sending men to India before they attained the age of twenty.

Charlottenburg, 25th: Henceforth there will be only one bulletin issued daily regarding the health of the Emperor Frederick.—Prince Bismarck paid an hour's visit to her Majesty the Queen.

London, 26th: In the House of Commons last night, the Bill introduced by Mr. James L. Carew, the member for North Kildare, for Local Government in Ireland, came on for discussion, and after an animated debate, it was rejected by a majority of 86 votes.—Mr. Balfour opposed it because the passing of the Bill before the House would, he said, promote the objects of the National League.—Lord Randolph Churchill abstained from taking part in the division, his Lordship declaring that the Unionist programme was based upon the granting of Local Government to Ireland.—Mr. Chamberlain hoped that the granting of Local Government to Ireland would not be unduly deferred.

Paris, 26th: President Carnot is touring in the south of France, and has been well received everywhere.

Rome, 26th: It is stated that his Holiness the Pope has resolved to condemn the Plan of Campaign, and intends to prohibit the Catholics from participating in either of them.

A REMARKABLE CASE

UNDER the above heading the *Doncaster Reporter* of July 6th, 1887, publishes the following in its editorial columns:—

Our readers may recall the circumstance of a young clerk, named Arthur Richold, falling insensible on the Whetley Lane in this town some time ago, and being picked up, as he continued perfectly helpless, and taken in a cab by two gentleman to the office of F W Fisher, Esq., the solicitor who employed him. On restoring him to consciousness it was ascertained that he was afflicted with what seemed to be an incurable disease. When he was able to speak he said he had been to his dinner and was on his way back to his work, when suddenly his head was in a whirl and he fell in the street like a man who is knocked down. On coming to his senses in the solicitor's office he thought what this might mean, and feared he was going to have a fit of illness, which we all know is a very dreadful thing for a poor man with a family to care for

With this in his mind he at once sought the best medical advice, telling the doctors how he had been attacked. They questioned him, and found that his present malady was exhaustion of the nervous system resulting from general debility, indigestion, and dyspepsia of a chronic nature. This in turn had been caused by confinement to his desk and grief at the loss of dear friends by death. The coming on of this strange disease, as described by Mr Richold, must be of interest both to sick and well. He had noticed for several years previously, in fact, that his eyes and face began to have a yellow look; there was a sticky and unpleasant slime on the gums and teeth in the morning; the tongue coated; and the bowels so bound and costive that it induced that most painful and troublesome aliment—the piles. He says there was some pain in the sides and back and sense of fulness on the right side, as though the liver were enlarging, which proved to be the terrible fact. The secretions from the kidneys would be scanty and high-coloured, with a kind of gritty or sandy deposit after standing

These things had troubled Mr Richold a long time, and after his fall in the street he clearly perceived that the fit of giddiness was nothing more than a sign of the steady and deadly advance of the complaint, which began in indigestion and dyspepsia. His story of how he went from one physician to another in search of a cure that his wife and little ones might not come to want is very pathetic and touching. Finally he became too ill to keep his situation and had to give it up. This was a sad calamity. He was appalled to think how he should be able to live. But God raised up friends who helped to keep the wolf from the door. He then went to the seaside at Walton-on-the Naze, but neither the change, nor the physicians who treated him there, did any good. All being without avail he visited London, with a sort of vague hope that some advantage might happen to him in the metropolis. This was in October, 1885

How wonderful, indeed, are the ways of Providence, which dashes down our highest hopes and then helps us when we least expect it

While in London he stated his condition to a friend, who strongly advised him to try a medicine which he called *Mother Seigel's Curative Syrup*, saying it was genuine and honest, and often cured when everything else had failed. He bought a bottle of a chemist in Pimlico, and began using it according to the directions. He did this without faith or hope, and the public may, therefore, judge of his surprise and pleasure when after taking a few doses he felt great relief. He could eat better; his food distressed him less; the symptoms we have named abated; the dark spots which had floated before his eyes like smuts of soot, gradually disappeared. and his strength increased. Before this time his knees would knock together whenever he tried to walk. So encouraged was he now that he kept on using *Mother Seigel's Curative Syrup* until it ended in completely curing him

Our readers can rest assured of the strict truth of all the statements in this most remarkable case, as Mr. Richold (now residing at Swiss Cottage, Walton-on-the-Naze) belongs to one of the oldest and most respected families in the beautiful village of Long Melford, Suffolk, and his personal character is attested by so high an authority as the Rev C J Martyn, rector of that parish, besides other excellent names. We have deemed the case of such importance to the public as to justify us in giving this short account of it in our columns.

PASSENGERS ARRIVED

Per P. and O. Str. *Peshawur*, April 23:

From London—Mrs Branson Mr Hudson Surgeons Roberts Davidson Nott Holt Whits Macwatt Woodwright Griffiths Jones Closs Macnamara Jennings Ingham Drewes Strickland Dixon Lamont Lane Mrs Griffiths 2nd Lieuts Lutton Stack Bell Vaughan Anderson Lloyd L'Estrange Busteed Richardson R S Stewart Macquoid Longdon Jakcson Hitchings Limond Green Dodgson Jones Edsmeal Birch E Lloyd Eardley Wilmot Templer Burrowes Annesley Dickson H T Pritchard Bailey Cockerill Ainslie E E Stewart Lucas Lieuts Randolph Ennington Goring Jones Mr Rowan Mr and Mrs Stephens and 2 infants Mr Hartley Mr Christie Mr L Tiden Mr Brooksby, Senior and Mr Brooksby, Junior.

From Brindisi—Col and Mrs Bezbie Col Gordon Mr Mannaberg Mr Beames Mr Ward Col Nicholson Col Bradley and Mr L B Ker.

From Aden—Mr French and Mr C Hormusjee.

PASSENGERS SAILED

Per P. and O. Str. *Sutlej*, April 27:

For London—Mrs Jackson Mrs Scaramanga Mr and Mrs Higham Mr F L Goldsmid Mr Denham Mr J A B Norman Mr Bernard Franks Mr and Mrs Heller, four children and infant Mr and Mrs Phillips and four children Mrs Hyde Edwards and two children Capt Beely Mr A F Mainwaring Mr H C Fenwick Mrs Burton Mr A W Galloway Mr R Rischer Mrs Foulkes and child Genl and Mrs Blowers Mr J T Hathornwaite, Miss Blowers Mr A S Oakley Dr and Mrs Duke and child Mr Currie Mr Gilbert Mr and Mrs Carroll, child and infant Mrs Rogers Mrs Collins and Mr Rogers.

For Brindisi—Surg Major E B Palmer Col T M Sym Comte de Breteuil Come de Saulty Lieut Col J C Manderson Sir A Collins, QC Mr J L Tickell Mr Jessep Mr L L Down Major E H FitzGerald Mr W A Benson Mr R R Ash Major Cather Mr A W Roy Major A R Dorward Genl Channer and Capt Lafond.

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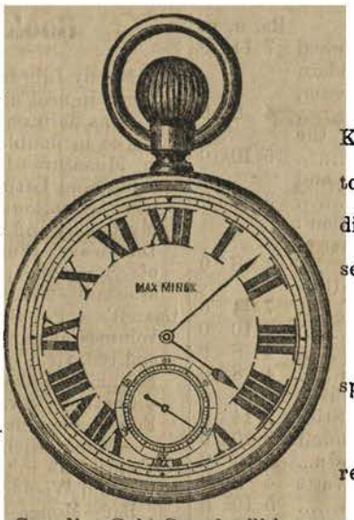

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